

The thre kynges of Coleyne



Prologus.



Ere begynneth the lyfe of the thre kynges
of Coleyne fro that tyme they sought our
lorde god almighty and came to Bedleem
and worshypped hym and offred to hym/
vnto the tyme of theyr deth. As it is dra-
wen out of dyuers bokes & put in one. And how they
were translated from place to place. ¶ The mater of
these thre kynges fro the begynnynge of the prophesy
of Balaam preest of Madyans and prophete that pros-
phesied & sayd (*Orietur stella ex iacob et exurget ho-*
mo de israel et ipse dominabitur omnium gentium.)
That is to saye / a sterre shall sprynge of Jacob and a
man shall ryse vp of Israell and shall be lorde of all fol-
ke / as it is conteyned in the olde testament. ¶ Of this
Balaam is altercacyon in the cest partyes bytwene the
Jewes and the crysten men. For the Jewes sayen in
theyr bokes that Balaam was no prophete but an en-
chauntour / and thurgh wytchecraft and the deuylles
helpe he prophesied. Wherfore in Jewes wytyng
they call hym an enchauntour & no prophete. ¶ Agaynst
the Jewes crysten men alledge and saye that Balaam
was a paynym and the fyrst prophete and noo Jewe /
and he prophesied to them that were no Jewes. And
he prophesied ryght gloriously of the incarnacyon of
our lorde and of the comynge of these thre kynges. For
yf his prophesie had ben by the deuylles craft / the de-
uyl wolde not haue forboden to curse Israell / but god
by grete loue shewed to Balaam by an aungell by grete

te tokens oz that he greued god by his euyl counseyle.
¶ Also in the Jewes boke is a grete questyon of Job
whome god with his owne mouth comendeth of whom
the Jewes toke but lytell hede oz none / for he was a pay
myu and none hebrewe. Ferthermore they say that Job
was before Moyses lawe / and that tyme he dwelled in
Mesopotania. Notwithstandynge the scripture sayth
he was of the londe of Hus in Syrye / and dwelled in a
towne that now is called Sabob that is from damaske
a dayes Journey / where his sepulture is seen vnto this
day. And besyde that same towne saynt Poule was cast
downe in the felde and there recouered agayne by cryst
Jhesu. ¶ Also the Jewes kepe ryght nought of the pro
phcyes of Balaam ne of his wordes / but in theyr boke
set hym at nought / of whiche it were longe to tell.

iiij. kynges.

A. ij.



When the chyldren of Iſraell were gone out
of Egypte & had wonne Iherusalem & all
the londe lyenge there aboute / and no man
was ſo hardy in all þe couſtree to ſet agaynſt
them for drede that they had of them. That
tyme in Inde was an hyll that was called Uaus / & alſo
they called it the hyll of byctory / & on this hyll þe warde &
the keppnge of them of Inde was ordeyned & kepte by
dyuerſe eſpyes by nyght & daye for þe chyldren of Iſraell
and afterwarde for the Romayns / ſo that yf any people
purpoſed with ſtronge hande to entre in to the londe of
the kyngdome of Inde / anone eſpyes of other hylles as
boutte by tokens ſhewed & warned the keepers of the hyll
of Uaus / as by nyght they made grete fyre / and by daye
grete ſmoke / for that hyll of Uaus paſſed of heygth all oſ
ther hylles of Inde & in all the ceſt. And ſo whan any ſu
che tokens were ſeen by nyght oſ daye / than anone all
maner of men of þe countree made them redy for to with
ſtande yf any enemyes came. ¶ Wherefore in the tyme of
Balaam that gloriouſly prophecyed of the incarnacyon
of our lord & of the ſterre & ſayd (Diet Stella. &c.) Than
all the grete lordes & all the people of Inde & in the ceſt
deſyred gretely to ſe that ſterre. And they promyſed for
to gyue grete gyftes to the keepers of the hyll of Uaus / &
hyred them with grete rewardes & gyftes that at ſuche
tyme as they ſholde ſe by nyght oſ by daye ſerre oſ nere
any lyght oſ ſterre in the fyrnament other wyſe formed
than hath be accuſtomed to be ſeen / þe incontynent they
ſholde ſhewe lyght and ſende them worde. And ſo longe
tyme that comyn fame and pronospyenge of the ſterre
was gretely deſyred & borne thugh all the londes of the
ceſt & alſo the name of the hyll of Uaus. ¶ Whore out of
the ſame hyll roſe by a grete kynrede in Inde and in the

Handwritten note:
Gleaner's
A. 3. 6

ment that eche man sholde go to the same towne that he was bozne in. Than went Joseph & our lady rode vpon an asse / they came so late within night to Bedleem as it is afore sayd / therfore all the Iunes & hostres were stuffed with pylgryms & other men. And bycause they came in pooze araye they wente aboute the cyte & no man wolde receyue them / & specially for they sawe that our lady was a yonge woman syttyng vpon an asse heuy forow full & full wery grete with chylde & nygh the tyme of her delyuerance of her chylde. Than Joseph ledde her in to this foresayd place & no man toke hede of downe in to & lytell derke denne. And there our lord Ihesu cryst & same night was bozne of our lady without ony dyssease of her body. In & hous of olde tyme was lefte a maynger of the length of a fadom made in & wall. And by & same maynger was an ore of a pooze mannes tyed / & besyde the ore Joseph tyed his asse. And in the same maynger our lady wrapped her blyssed sone in suche clothes as she had and layde hym vpon the hey tofore the ore & the asse / for there was none other place in & countree. In ostres all the mayngers ben of thre or foure fete of length & horse or elles an other beest may haue his mete by hymselfe. And suche a maynger was that / that our lady laye in.

The place where the aungell appered to the shepherdes & nyght that cryst was bozne is but halfe a myle from Bedleem. And in that same place Dauid kepte shepe in his chyldehode & defended them fro beers & lyons & other wyld beestes. Some bokes saye that the shepherdes of that countree kepe theyr shepe twyes in one yere. And these tymes are whan & dayes & the nyghtes be bothe of a length. And that londe aboute Bedleem is called the londe of byhest. And that place in the cest is

moost parte mountaynes / for in some place a man shall not well knowe wynter fro somer / & in some place there it is ryght colde / & in some place bothe wynter & somer / as it is in this countre / after that the places ben playne or full of hylles. For aboute some of þ hylles a man may fynde snowe in August / & that snowe men of þ countre gadre than & laye it in theyr caues vnder the groude / & afterwarde it is bozne to the markettes / & that wyll the lordes of the countre bye to set it in basyns on theyr boorde to make theyr drynke colde. And the pooze men þ gadre it cary it in chaffe that the hete sholde not melte it / & the lordes that bye it vncoueren it out of the chaffe / than as none it is resolued and molte to water. For comynly in that countre of the east is alwaye snowe in Septembze & Octobze. Whan the sonne cometh a lytell lowe in þ countre all sedes & herbes begyn to sprynge & were as they done in this countre in Marche & Apryll / & in some partes of the east men repe corne in Marche & Apryll / but moost in Maye after the place or grounde lyeth hye or lowe. But by Bedleem ben many moo good fatte pastures & hote than in other places / in so moche þ at Crysts masse barley begynneth to were ripe / & than men of dyuers countrees sende thyder theyr horses & mules to make them fatte. And that tyme that we call here crystmas it is called there tyme of herbes. ¶ And for as moche as whan Cryst was bozne peas was in all the worlde / ther for the aungell sayd (Pax hominibus bone voluntatis.) And for the hete of that countree aboute Bedleem / that is the cause that sheperdes kepte theyr beestes there þ tyme of the yere / as they done yet vnto this daye.

In those dayes whan the comaundement wente out fro Cesar August as it is aforesayd / tha was

Herode ordeyned & made kynge of the londe of Jewes
by the Emperour & by the romaynes / & yet was Herode
no Jewe ne kynge of Jewes borne / but bycause the same
Emperour & the Romaynes had made subgette to them
thelonde of Jewry & many of þ̄ prouynces aboute them
vnto Jude / Perse / & Caldee / soo by stronge hande they
made hym kynge / & all the couñtres knewe well that Herode
was but a lyon & neuer came of kynges blode / ne
of Jewry borne / but made kynge by theemperour & Ros
maynes / so that the prophesy of Danyell sholde be ful
fylled in the tyme of the byrth of Cryste / whan he sayd
(*Cū venerit factus scōr &c.*) As it is aforesayd. Yet the
Jewes cōtynuyng in theyr malyce & falsnes sayd / that
longe tyme after the natyuyte of Cryste theyr vnccon
ceased not / but that they had many kynges after. But
yet the false Jewes forsake not þ̄ Herode came of a Jewe
on the faders syde & of a paynym of the moders syde / &
so he was no very Jewe. Wherfore crysten men make þ̄
Jewes vtterly confused of the prophesy of Jacob theyr
patryarke that sayd thus (*Non auferet sceptrū de iuda
nec dux de femore eius donec veniat qui mittendus est et
ipse erit expectatio gentiū.*) That is to saye / the sceptre
of Juda shall not be borne awaye ne þ̄ stocke of lygnage
tyll he come that shall be sente / and he shall be that folke
shall abyde. And many other questyons of the Jewes to
the crysten men of the vnccon of theyr kynges.

Whan god was borne of our lady as it is aforesayd
than this sterre that was prophesied by Balaam
and longe tyme abyden and loked after by the .xij. astro
nomyers of the sayd hyll of Claus. ¶ The same nyght
and the same houre that god was borne the same sterre
began to ryle in maner of the soune shynnyng bryght.

And after the fourme of an egle ascended aboue the hyll
and all the daye in the hyghest place of the ayre it abode
without ony meuyng. So whan the sonne was moost
hote & moost hygh there was no dyfference in shynnyng
bytvene þ sterre & the sonne. Neuerthelesse some boke
saien that in the same daye whan god was bozne were
seen many sonnes. But whan the daye of crystmas was
past the sterre ascended vp in to the fyrnament/and the
sterre þ thus was shewed was no thyng lyke the sterres
that ben paynted here in dyuers places/for it had many
ryght strakes and beemes moze bright brennyng than a
bronde of fyre. And as an egle fleyng & betyng þ ayre
with his wynges/ryght so the strakes and the beemes of
that moued themselves aboute. And the sterre had in hym
selfe the fourme & the lykenes of a yonge chyld & aboue
hym the sygne of the crosse. And a voyce was herde in þ
sterre sayenge (*Natus est nobis hodie rex iudeorū qui est
expectatio gentiū & dominator eius: ite ad inquirendū eū
et adorandum*) That is to saye/this daye is bozne to vs
the kynge of Jewes that folke haue abyden & he is lord
of them go forth & seke hym & do hym worshyp. Therfore
for strengthnyng of our fayth & to asserme this mater as
foresayd almyghty god whose prouydence in his ordy
naunce fayleth not. And saynt Poule sayth (*Vocat ea q̄
nō sunt tanq̄ ea q̄ sunt*) That is to saye/god calleth those
that ben not as well as those that ben of his prouydence
Thus he dyde & dysposed as he dyde in þ olde testament
whan he gaue a language to an asse/and made an asse to
speke to Balaam/he wolde in the begynnyng of þ newe
testament gyue a voyce to speke out of a sterre that the
same Balaam prophcyed of. ¶ Whan all the people of
that countre aboute sawe this wonderfull & meruaylous
sterre/and also herde the voyce of the sterre they were

gretely affrayed and had grete wonder therof / but they knewe well that it was the same sterre that was prophesied of by Balaam / and longe tyme was desired & abysden of all the people of that countree there aboute.

Thus when these .iiij. kynges that þat tyme reygned in Jude Caldee & Persyde weren enfourmed & well assured by the astronomers & by the prophecies of this sterre. They were ryght gladde that they had grace to se that sterre in theyr dayes that was longe tyme prophesied afore / & all the people had so longe loked after / wherfore though eche of these thre kynges weren ferre from other / & none of them knewe others purpose / yet in one houre þat sterre appered to them all thre. And than they ordeyned & purposed them anone with grete and ryche gyftes & many dyuers ornaments that were belongyng vnto the degree & aray of kynges / and also with mules & camelles and hoxes charged with precyous treasures & with grete nombre & myltitude of people to go seke in theyr best aray & to worshyp our lord Ihesu cryst that was bozne to be sauour of all þat worlde & the kyng of Jewes that was bozne that tyme / as the voyce of the sterre spake and preched. And ferthermore they arayed them moche þat more honestly & worthely. for they knewe well & vnderstode þat he was a more worthy kyng than any of all the worlde. ¶ Ferthermore eche of these thre blessed kynges had wth them grete cariage of oxen & shepe and other bestes that longe to mannes lyuynge & sustenance / & other maner thynges necessary belongynge to the offyce of a chaumbre / kechyn & to all other offyces belongynge to a kynges estate / & also bothe fode for man & beest they carped with them / in so moche that they ordeyned so grete plente that it sholde suffice them well bothe .iiij. kynges.

outwarde & homeward. And euery kyng had people as
it had ben an hoost. ¶ It is the maner in that countree of
the east out take cytees that in other townes ben many
fayre ostyes / & for the moost party all maner bytaylles
bothe for man & beest is ynoughe for the comyn people /
but not for suche kynges & suche grete lordes that ryde
with so grete multytude. Weddynges & suche other neces-
sarres of chaumbres / neyther of chapell ne of kechyn is
not suffycient ne honest / & therfore lordes haue suche ca-
rtyage with them. And in the countree for the moost par-
tye men ryde or go by nyght for byennynge of the sonne
and in the hete of the day they rest. Ye shall vnderstande
that there ben thre Indes / of whome these thre lordes
were kynges. And all those lordes for the moost partye
ben ples. There be also thre grete waters & thre grete de-
sertes or wyldernesles full of wyld & peryllous beestes
and horryble serpentes. And in that countree dome growe
also these longe grete reedes that ben brought in to Eng-
lonse / & some ben so grete that men make houses & shyp-
pes of them. And eche yle is dryyded and depatted eche
from other. And eche londe is full of wyld beestes.

In the fyrst Inde is the londe of Rubye / & therof
Melchior was kyng when cryst was borne. And
there is also the londe of Arabye / & in that londe is the
mount Synay. A man out of the reed see may lyghtly
sayle out of Egypte & Syrye in to Inde. And pilgrymis
& marchautes that from Inde passen the reed see / sayen
that all the groude of the reed see is so reed y the water
aboue semeth as it were reed wyne / not withstandynge
that water is as other water is of colour / & it is meruay-
lously salte / & it is so clere that in the depeth of all the wa-
ter men may so fysshes & dyscerne all thynges by y botom

of the see. And that water is thre cornerde / & it cbbeth &
floweth in to the grete see of Deccan / & is. iij. oz. v. mys
les of brede where it is brodest / & there the chyldren of
Israell yede thurgh with drye fete whan Pharao & his
host pursued them / & al were drowned man & beest. Out
of þ see sourdeth a grete flode þ renneth in to a ryuer of
paradyse terrestre / & that ryuer is called nilus / & this ni
lus passeth by Egypte / & by it cometh moche ryche mar
chaundyse out of Inde & so passeth in to Egypte / Syrye /
Babylony / & Alysaundy / & so thurgh all the worlde & all
the erth of þ londe of Arabye there the mount Synay is
is meruaylously reed stones & trees / herbes & all other
thynges þ growe there ben reed for þ moost partye. And
there is foude golde wonderly reed in maner of tynne &
small rotes / & that is the best golde of the worlde. There
is also an hyll that is called Bona / & in that hyll is foude
the stone that is called smaragdus / & that is cutte out w
grete crafte & grete trauayle of the hyll. And that hyll is
kept besyly & strongly with the sowdans meyny.

In the seconde Inde was the londe of Godolpe / &
therof was Balthazar kyge whā cryst was bozne
& he offred ensence to Ihesu. And there was also of olde
tyme in þ londe þ kyngdome of Saba / & in þ londe gro
weth moze plente of good spices than in all þ londes of þ
east after / & in espercill ensence moze thā in all þ worlde
& it droppeth out of certayne trees in maner of gūme.

In the thyrde Inde was the kyngdome of Taars
& in the tyme of Crystes byrth Jaspar was kyng
therof / & he offred to god myrrer. And þ londe is called þ
yle of Egryswyll. In that yle groweth moze myrrer than
in all the worlde after. And it wexeth lyke eeres of corne

iiij. kynges.

B. ij.

that were brynte w the weder & it groweth ryght thyeke
and whan it is ripe it is so softe y it cleueth on mennes
clothes as they gone by the way / & than men take small
cordes & gyrdles & drawe them all aboute the eeres / & so
the myrre cleueth on the cordes & on the gyrdles / & after
warde the myrre is wronge out of the cordes & gyrdles.
Wherfore we may vnderstande that this was done of a
grete prouydence of the grete mercy of god y these thre
kynges Melchior / Balthazar / & Jaspas of these londres
in whome these good & ryche gyftes wered & growed y
sholde be offred to god by y olde propheryes. Rather they
may be called kynges than kynges of other grete londres
Wherof sayth Dauid the prophete Reges tharsis & insule
numera offerent reges arabu et saba dona dno deo
adducent. That is to saye / kynges of Taars & of the yle
shall offre gyftes / kynges of Arabye and of Saba shall
bryng gyftes to our lord god. Somtyme these kyn
ges had other names. Melchior was called kynge of Au
bye & of Arabye. Balthazar was called kynge of Golye
and Saba. And Jaspas was called kynge of Taars & of
the yle of Egiptswyll / and it was called the kyngdome of
Taars bycause it was nexed to the same yle / and so the
names of theyr kyngdomes ben specyfyed in specyal for
dyfference of other cytees & yles of the countre.

To shewe agayne of these thre worlthypfull kyn
ges of the arape & ordynaunce with ryche tresour
& ornaumentes & with grete multytude of prople as it is
aforesayd. And whan they rode forth out of theyr kyng
domes none of them wylt ne knewe of others purpose
bycause of the longe waye that was bytwene eche kyng
dome yet the sterre went euently tofore these thre kynges
and all theyr menyng. And whan they stode styll & rested

than the sterre rode tyll / & whan they yede or rode the
sterre alwayne yede forth tofore them in his vertue and
strength & gaue lyght to all theyr wayes. And that tyme
was peas in all the worlde / wherfore in all cytees & tow
nes þ they yede by was no gate shytte night nor day / but
it semed to those thre kynges & to all theyr people that to
was euer daye and neuer nyght in all those .x.ij. dayes /
wherfore all men of cytees & towines þ these thre kynges
came by were wonderfly aferde & meruayled therof. For
they sawe kynges w so moche people & beestes & carpage
that passed by them in grete haste in the nyght / but they
knewe not what they were ne fro what place they came
ne wheder they sholde go / but on the morowe they sawe
the way gretefly defoyled & traced with hourse fete & other
beestes / wherfore they were in grete doubte what it shol
de be & grete altercacyon was amonge them in þ coultre
longe tyme after. So ferthermore whan these thre kyn
ges had rydden thugh dyuers londes / kyngdomes / cy
tees / & towines / they rode ouer hylles / waters / valeys /
playnes & many other dyuers peryllous places without
ony dyssease or lettynge / for all the waye that they rode
were it hygh or lowe all semed to them euen & playne &
fayre waye. ¶ They toke neuer herborough by the way
nyght nor daye / ne neuer rested themselfe but to make
water / neyther theyr beestes þ were in theyr company /
ne neyther ete nor dranke after the tyme þ they had take
theyr waye tyll they came in to Bedleem / & all these .xiiij.
dayes Journeys semed them but one day / & thus thugh
the grete myght of god and the ledynge of the sterre they
came in to Jherusalem the .xiiij. daye after þ Cryste was
borne in the bprysynge of the sonne / wherof this is no
doubte for they foude our lady and her sone in the same
place & in the caue þ Cryst was borne in / & he was layde
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in an olde maynger. ¶ Also many booke tell that they came in to Iherusalem & to Bedleem in the myddes of the daye. Wherof saynt Gregory sayth thus in an Omelye. (Si diuina operatio humana ratione cōprehendi posset nō esset admirabilis: nec haberet fides meritū cui humana ratio prebet experimentū) That is to saye / yf þe werkes of god might be comprehended in mannes wytte or reason it were no wonder / for sayth hath no mede where kynde reason sheweth it to man. For our lord god that in the olde testament ledde Abakuc the prophete by one here of his heed out of Jewry in to Babylony & Caldee / that was an hondred dayes Journey bytwene goynge & comynge to Danpell the prophete þe was in a pyt amons ge wyldes lyons / & anone restored the same Abakuc in to his owne place agayne. The same lord god in the newe testament was myghty to lede & bynge these thre woꝝshypfull kynges out of theyr kyngdomes in the east in to the londe of Jewry in .xij. dayes without ony dyscase or lettynge. ¶ Also our lord Ihesu cryst after his resurreccyon yede to his dysciples in to an hous without openynge gate or locke. And as the fyre brente not ne dyde none harme to the thre chyldren whan they were put in the furneyes of fyre / ne no sauour of smoke was founde to them. Wyght so in þe tyme of these thre glourious kynges our lady saynt Mary bare our lord Ihesu cryst þe was & is very god & man. And yet she was tofore & euer after a clene mayde. God almyghty myght haue brought these thre kynges & all theyr folke out of the east in to Jewrye. in a moment as he brought Abakuc the prophete afore / sayd / but though god almyghty made hymselfe lowe & was boꝝne in grete pouerte / & toke vpon hym manhode and mannes fraylte / yet he wolde meruayllously shewe his byrth to all the worlde / in heuen and in erth with the

myght of his godhede/ and of his hygh mageste.

Whan these thre kynges eche in his waye with his
hoost & cōpany were almoost come to Iherusa-
lem saue two myle/ than a derke & a grete cloude
couered them & all the erth/ & in y derke cloude they lost
theyr sterre as the propheet of ysaie sayd. Surge illu-
minare hierusalem qz benit lūmē cū & gloria dñi sup te
orta est: qz ecce tenebre operient terrā & caligo populos.
That is to saye. Iherusalem aryse & take lyght/ for thy
lyght is come to the & the Joye of god is sprongen vpon
the/ for loo/ derkenes shall couer the erth & a cloude the
people. ¶ Whan these thre kynges were nygh Iherusa-
lem/ than Melchior kyng of Subye & of Arabye w his
people was fast by the hyll of Caluary there Crys was
done on the crosse by y wyll of god there he abode in the
cloude & in derkenes. And that tyme the hyll of Caluary
was a roche of xii. grees of heygth/ & on this hyll theues
& other men for dyuers trespasses were put to theyr deeth.
There was also besyde this hyll an hygh waye/ & to that
hygh waye were thre hygh wayes metynge togyder/ &
foo for derkenes of the cloude/ & for they knewe not the
waye they abode there & yede no ferder at that tyme.

After that Melchior was thus come. Than nexte
hym a lytell vnder y cloude came kyng Baltha-
zar that was kyng of Sodolye and of Saba with all his
hoost/ & abode besyde the mount of Caluary in a lytell
towne whiche is called Galylee. And the holy wyte spe-
keth moche of y towne. for the dysciples of god almygh-
ty before his resurreccion & after also were wont alway
to come thyder togyder. In that towne god almyghty
appered his dysciples after his resurreccion as it is wy-

ten in the gospel. *Procedet vos in galileam ibi cum hi
debitis* That is to saye he shall go tofore you in to Ga
lilee and there ye shall se hym. But there is a londe that
is called Galilee and that is a grette lordshipp and that
is thre dayes Journey from Iherusalem.

And whan these two kinges Melchior & Baltha
zar were come & tarped in these places afore sayd
in the cloude & derkenes than þ cloude wexed clere but
the sterre appered not. So whan these two kinges sawe
that they were nye Iherusalem though nyther of them
knewe other they toke theyr waye towarde the cite &
they mette togyder besyde þ mount of Caluaty there as
thre wayes were meetynge togyder. Than came þ kyng
Jaspas kyng of Taars & of the ple of Egipt wth all
his hooft. And so these thre glorious kynges wth all theyr
meyny caruage and beestes mette togyder in this hygh
waye. And notwithstandinge that none of them neuer
before had seen other ne none of them knewe other per
sones ne knewe of other comynge yet at theyr meetynge
eche of them anone ryght wth grette Joye & reuerence
kysed other. And though they were of dyuers langages
yet eche of them to theyr sensynge spake one maner of spe
che. So whan they had spoken togyder & eche of them
had tolde his Journey & the cause of this waye all theyr
causes were accordynge in to one. Than were they moche
the gladder & the more feruent in theyr waye & soo they
rode forth. And sodeynly at the byrpyng of the sonne
they came in to the cite of Iherusalem. And whan they
knewe that Iherusalem was the kynges cite þ whiche
theyr predecessours & the Caldees of olde tyme had be
syeged & destroyed they were full gladde supposynge to
haue foude the kynges Ihesu there bozne in þ same cite.

And that tyme was Herode in Iherusalem / & he & all the
 cyte were gretely dystroubled of theyr lodeyne compynge
 For theyr cōpany & theyr beestes were of so grete nom-
 bre & so grete a multytude þ the cyte myght not receyue
 them. But for the moost partye laye without the cyte all
 aboute. Wherof Esayas prophced & sayd (Fortitudo
 gentiū venerit tibi inundatio cameloz operiet domeda-
 rij in adyan & effa: oēs de saba venient aurū & thus defes-
 rentes & laudem dñi annūciantes) That is to saye / the
 strength of folke cometh to the Iherusalē grete plente of
 camelles shall couer the / domedaryes of Adyan & of
 Effa shall come to the / many folke shall come fro Saba
 bryngynge golde & ensence & grynge laude to god.

This Herode was ordeyned kynge by the Emper-
 our & by the Romaynes / & he was but yonge of
 aage / & was that tyme in his palays in Iherusalem. And
 than these thre kynges asked in that cyte of the people
 where þ chylde was borne / wherof speketh in þ gospell
 theuangelyst (Cū natus esset iesus &c.) That is to saye
 whan god was borne in Bedleem in the cyte of Jewry
 in the dayes of Herode kynge of þ same londe / the kyn-
 ges came out of the east & sayd. Where is he þ is borne
 the kynge of Jewes / we sawe his sterre in the east & we
 come to worshyp hym. And Herode herde this & he was
 dystroubled & all Iherusalem with hym. And he gadred
 togyder all the prynces & the preestes / & asked of them
 where Crist sholde be borne. And they sayd in Bedleem
 of Jewry / thus it is wyten by the prophete. Thou Bed-
 leem londe of Jewry þ arte not lytell amonge the pryn-
 ces of Jewry / of the shall goo out a duke that shall rule
 my people of Israell. Than Herode pryncely called to hþ
 the thre kynges & lerned of them the tyme of the sterre þ
 iij. kynges.

C. i.

appered to them / & so sente them forth in to Bedleem & sayd. Go & enquire besply of this chyld / and whan ye haue foude hym come tell me that I may go & worshyp hym. Whan they had herde the kynge they yede theyr waye. And the sterre þ they sawe in the east yede before them tyll they came there the chyld was / & whan they sawe the sterre they were ryght gladde. And they yede in to the hous and opened theyr tresours / & offred to hym golde / ensence / & myrre. All this is the gospel. And in theyr slepe an aungell came fro god & badde them that they sholde not go agayne to Herode. And so they tourned home to theyr countre by an other waye. ¶ Of these thre kynges why they came fyrst in to Iherusalem rather than in to Bedleem many booke in dyuerse maner declate / & many causes ben wyten whiche were to longe to tell. But amonge all other causes one is / that kynge Herode & the cytezens were so dystroubled for theyr sodeyne comynge / & also they seynge that these lordes were kynges / & theyr hoost came out of Caldee & out of the east / the whiche of olde tyme thugh suffraunce of god had ofte tymes pursued theyr kynge and besyged and destroyed the cyte of Iherusalem & that londe aboute. An other for they came fro so ferre countrees to worshyp the kynge of Jewes that was lately bozne. And bycause that Herode was but a straunger & was made kynge by the Emperour & the Romaynes / he was aferde lest he sholde haue lost his kyngdome bycause that Cryst was bozne. Also an other cause was these thre kynges of goddes ordynauce came so to Iherusalem without any sement whan they had lost theyr sterre. For Iherusalem was the kynges cyte / & alwaye the kynges of the londe were moost abydyng there / & doctours of þ lawe & the scribes with theyr scriptures & prophecies were euery

more present in that cyte. So the Jewes & the scribes
 knewe well longe tyme before Criste sholde be bozne in
 that place. Wherfore Jewes may neuer shewe cause to
 excuse them of theyr false byleue. Of this sayth saynt
 Gregory in his Omelye (Judeos profecto / bene Ysaac
 cum Jacob filiū suū benediceret presignauit: qui calis
 gans oculis & prophetizans in presenti filiū non uidit
 cui tamen in posterū multū preuidit &c.) That is to saye
 By this we may vnderstande the Jewes / for Ysaac whā
 he was blynde & myght not se he blessyd Jacob his sone
 & prophced of hym. And more ouer whan he had hym
 in his presence before hym he sawe hym not. And yet he
 sawe in spyrte many thynges whiche sholde fall to hym
 afterwarde. In lyke maner soo the Jewes were gretely
 full of y spyrte of prophcy. But hym that they prophe
 cyed of whan they had hym amouge them they knewe
 hym not / for they despyled hys whan he was bozne. And
 longe tyme tofore they prophced of his byrth / and not
 onely that he sholde be bozne / but in what place he shold
 be bozne they tolde to Herode. So theyr knowynge and
 theyr prophcy shall bere wytnes to theyr dampnacyon
 and vs helpe of our byleue & cause of our saluacyon.

Whan these thre kynges were enfourmed by Her
 rode & by the doctours of the lawe of the byrth
 of Crist / and of the place where he was bozne &
 were passed out of y cyte of Jherusalem. Than the sterre
 appered to them agayne as it dyde before / and so it yede
 forth before them tyll they came in to Bedleem / whiche
 is but two myles fro Jherusalem. And fast by that place
 as it is aforesayd were y sheperdes to whome the an
 gell appered with grete lyght & shewed to them y byrth
 of Crist. And these thre kynges rode by the same place

iiij. kynges.

C. ij.

there the sheperdes were & spake wth them. And whan the sheperdes sawe the sterre they ran togyder / & sayd that in suche a lyght & suche a clerenes an aungell appered to them & tolde them of the byrth of Cryst & all that the aungell sayd to them. And all that they had herde and seen they tolde y^e kynges / wherof the kynges were ryght gladde / & with good chere toke grete consyderacyon of the sheperdes wordes. And so of wytnes of the sheperdes & of the voyce of the aungell that appered in the sterre & was herde the kynges had doubte of no thyng. Some booke in the east saye that voyce that was herde out of the sterre was the voyce of the same aungell that shewed the byrth of Cryst bothe to the sheperdes & to the kynges. They saye also in the east that the Jewes by leue in that aungell y^e yede befoze the chyldren of Israell with a pyller of fyre whan they yede out of Egypte that same aungell it was whose voyce was herde in the sterre / and that yede so forth with the sterre befoze the thre kynges. For whan the thre kynges spake with the sheperdes / the sterre moze & moze began to shyne bryghter and bryghter. ¶ These thre kynges were the fyrst of myscerantes that byleued on cryst / and the sheperdes were the fyrst of Jewes that byleued on cryst. And all though the kynges were no Jewes yet they sayd that they came to worshyp the kyng of Jewes.

Whan the kynges had spoken with the sheperdes / than they gaue them grete gyftes & so rode forth to Bedleem. Than anone as they were come vnto Bedleem they lyghted downe of thei^r horses & chaunged thei^r arape / & clothed them in the best & rychest clothes that they had / & as kynges sholde be araped they araped themselfe. And alwayes the sterre yede forth to

foze them. And the neter that they came to the place the
moze the sterre shyned byghter and byghter. And than
they rode thurgh þ covered strete as it is tolde afore tyll
they came to the lytell hous where in Cryst was bozne.
And the sterre stode styll vpon the groude tofoze the doze
And anone after the sterre departed himselfe in so grette
lyght that the lytell hous & the caue within was full of
lyght. And so anone the sterre ascended vp in to the ayre
& there stode styll alwaye in the same place as it is sayd
in the gospel tofoze (Et intrantes domum &c.) And en
trynge in to the hous they founde our lady & her chylde
and fell downe & worshypped hym / and offred to hym
gyftes golde / myrrre / and ensence. ¶ Of this came after
warde an bse in þ coultre of the ecst. There shall no man
come in þ presence of the sowdan or of a kynge to speke
with hym but he haue golde or syluer or some other ry
cheste in his handes / & also or he speke with the sowdan
he shall kysse the grounde / & this is bled in þ countre vn
to this daye. ferthermoze frere mynours whā they shall
come to the sowdan or to a kynge they must offre to hym
peres or apples / for they may touche no golde ne syluer.
And the sowdan receyueth the peres or apples with res
uerence & mekenes. ¶ And that tyme that these thre kyn
ges offred thus to Cryst he was in his manhode a lytell
chylde of .xiiij. dayes of aeye. And he laye wrapped in clos
thes of lytell value in his moders lappe. ¶ As it is wys
ten in dyuers boke she was in persone flesshely & some
what browne. And in presence of these thre kynges she
was couered with a poore whyte mantell & that she hel
de close tofoze her w her lyfte hande. And her heed was
couered all togyder saue her face with a linnen cloth / &
she sate vpon þ maynger. And with her ryght hande she
helde bp god almyghtyes heed. So after these thre kyns
iij. kynges. ¶ C. iij.

ges had worshipped god & kyssed his handes ryght deuoutely / & layde theyr gyftes besyde crystes heed / what was done with these gyftes ye shall here afterwarde.

MElchior kynge of Rubye & of Arabye that offred golde to god / he was leest of stature & of persone And Balthazar that was kynge of Godolpe & of Saba that offred ensence / he was of meane stature. And Jaspas that was kynge of Taars & of the yle of Egept / he that offred myrrre / he was moost of stature / and he was a blacke Ethyope without doubte. For the prophete sayd (*Corā illo pcedent ethiopes et inimici eius terrā lingēt: venient ad te q̄ detrahebāt tibi & adorabūt vestigia &c.*) That is to vnderstande. Before hym shall fall and bowe downe Ethyoppes / & his enemyes shall lycke the erth / they shall come to the that detrahyd the / & they shall worshyp þe steppes of thy fete. But hauynge regarde to the persones that were that tyme they were but lytell persones those thre kynges / in soo moche that all maner of people had moche meruayle therof / and that semed wel that they were come from ferre countrees. For the nether the east & the byrrysinge of the sonne that men ben bozne the lesse they ben of stature / & the moze feble & tender / & herbes ben the hoter / & serpentes and suche woymes & peryllous beestes ben þe greter and the moze venemous And all other beestes and fowles ben there moze grete than here. Also these kynges brought with them many ryche gyftes and ornaumentes that kynge Alysaunders whiche conquered all þe worlde lefte in Inde & in Caldee and in Perse / and all the ornaumentes that the queene of Saba founde in Salomons temple / & dyuers vesselles that were of the kynges hous and of the temple of god in Iherusalem. The whiche in þe tyme of þe destruccyon

of Iherusalem were borne in to the countrees and londes by them of Persse and of Caldee. And many other Jewelles bothe of golde and syluer and precyous stones these kynges brought with them and offred to god.

But whan they foud our lord Ihesu cryst layde in that crybbe & in pooze clothes & the sterre had gyuen so grete lyght in all the place there cryst was that it semed as they had stande in a furney of fyre / they were so sore aferde / that of all those ryche Jewelles & ornaments that they brought with them they toke no thyng out of theyr coffres but that came nexte theyr handes as it was the wyll of our lord. And Melchior toke out of his tresor a rounde apple of golde as moche as a man myght holde in his hande and .xxx. gylte pens / and that he offred to god. Balthazar kyng of Godolye and of Saba toke out of his tresour ensence as it came next to his hande & he offred that to god. Jaspas as it came to his hande offred myrrre to god with wepyng teares. So these thre kynges were so aferde and so deuoute in theyr offryng / that of all the wordes that our lady sayd that tyme they toke but lytell cōsideracyon. Saue onely to euery kyng as they offred to god she bowed downe with her heed & sayd mekely (Deo gratias) That is to saye. Thankynges be to god. The apple of golde y^e Melchior offred with the .xxx. pens was somtyme kyng Alysaunders the grete conquerour. And he dyde make that same apple of small peces of golde that he gadred of the trybute of all the worlde / and that he bare alwaye in his hande. And this apple was lefte in Iude whan he was comen fro paradysse with many other ryche Jewelles. Howe ouer it is y^e maner of y^e cofre of the cest whan a towman or a kyng passeth thugh a cyte / thā euery man

after his power is tofore his owne doze shal cast ensence
and myrre in a fyre / & what man dooth it not he is holde
a rebell agaynst the souldan or kynge / for thereto is take
good hede. And this blage in all þe rest betokeneth newe
subgeccyon & dayly obedyence bothe to god and to theyr
maiwmettes / or to a kynge whether it is done to. Also in
olde tyme martyrs were not onely constrayned to wor-
shyp maiwmettes / but also to worshyp them wth ensence
and fyre. And this maner sarasyns aske alwaye of crys-
ten men that ben in theyr pylson for to come in to theyr
temple of theyr goddes / & worshypfully to do sacrefyce
to theyr maiwmettes with fyre and ensence.

Whan almyghty god lowed & meked hym selfe &
became man for our saluacyon / and was bozne
of the blessyd moder Marye / yet he had no nede
of gyftes of the thre kynges. Neuerthelesse the roude ap-
ple of golde that was offred to hy / anone as kynge Mel-
chior had offred it / it was in a moment all broken in to
duste. Soo we shall vnderstande in fygure as the stone
that was kytte out of the hyll without mannes hande or
ony instrument and brake an horryble maiwmette vnto
duste & pouder / the whiche the kynge Nabugodonosor
saue in his slepe. Ryght so that stone / that is to saye our
lorde Jhesu cryst without any corrupcyon of synne was
bozne vnto this worlde. The apple that betokeneth the
worlde thugh his mekenes & his vertue & the strength
of his godhede in a momēt he brake all to nought. What
befell of these gyftes ye may here afterwarde.

As these thre kynges had thus perfourmed theyr
waye & theyr offerynge & done all thyng þe they
came for / than as mankynde asketh and wolde they and

theyr meyn & theyr hoxses & bestes began to ete & drynke & slepe / & all that daye they toke theyr rest & pleasure in the towne of Bedleem. For as it is tolde before they ne ete ne dranke in all those. xiiij. dayes. And than they tolde mekely to men of Bedleem of theyr countrees / & how meruaylously they came thyder by ledynge of the sterre fro the ferthest parte of the worlde. ¶ *¶* Furthermore as the gospell sayth (*Et responso accepto in sompnis ne redirent ad herode per aliam viam reuersi sunt in regionem suam*) That is to saye / the aungell of god warned þe thre kynges in theyr slepe that they shold not tourne agayne to Herode / and soo by an other waye they yede home to theyr kyngdomes / but the sterre that yede afore them appered no more after. And so these thre kynges yede all homewarδες togyder in to theyr owne countrees with grette Joye & honour / & they rode forth with all theyr cariage & people thurgh all the londes & prouynces that Dylfernes had of olde tyme. And for the company of people men of that countre demed that Dylfernes to be come thyder agayn / & whan they came in to ony towne oꝝ cyte they were receyued worshipfully of all the people. And more ouer they preched & tolde to the people as they rode all þe they had seen & herde. And soo well payed for theyr bytayles & spake so mekely & goodly that theyr names & theyr praysynge was neuer after forgotten. But þe waye that they hadde ryden to Bedleemwarde in. xiiij. dayes thurgh ledynge & conduytnge of the sterre / they might boneth ryde and go agayne in two yeres. And that was done for men sholde knowe what dyfference was bytweene goddes myght & mannes power and werkynge.

¶ Whan Herode & al the serybes & other people herde tell þe these thre kynges were gone home agayne

and were not come to hym as he hadde them / than with
grete enuy & malyce he pursued after them a grete waye
And alwaye as he rode after the kynges he herde all the
people blyssle them & prayse them / and speke of theyr no
blesse. Wherfore this Herode brente & destroyed all the
londe y^e the thre kynges had rode by / & specially them of
Caars & Silicie. For he put vp on them y^e they had suf
fred them pryuelly to passe there ouer the see / & therfore
he brent all theyr shyppes & toke all theyr good. Also he &
his scribes pursued these kynges with grete enuy / for
they herde the people tell how wonderfully they came out
of theyr londes in .xiiij. dayes thurgh ledynge of y^e sterre.
And how they yede home agayne without sterre or guy
des or interpretoures. For all maner of men that these
thre kynges passed by suffysed not to tell how wonder
fully they passed by them nyght and daye. And therof
Jewes that dwelled in dyuers londes and places bare
wytnesse hereof to Herode and to all the scribes & to all
the Jewes. And soo for the wonderfull doyng the pay
nymys that had noo knowynge of holy wyte / ne of the
byrth of Cryste called these thre kynges Magos / that is
to saye wytches. And the Jewes y^e knewe the scripture
and the byrth of Cryst and the places / of enuy and fals
nesse excyted the paynymys all aboute to call them wyt
ches / & so it was brought in to vslage that they call these
thre kynges yet vnto this daye / and therof bereth many
dyuers bokes wytnesse. But to put awaye all maner of
doubtes & in repreuyng of all the false Jewes / almygh
ty god that is euer wonderfull in his werkynge & glori
ous in his sayntes wolde haue the preynte of his byrth
to be knowen to all the people. Soo that this glorious
name that was onely hydde in the londe of Jewry vnto
his byrth. That same name al maner of nacyns thurgh

all the worlde sholde worshyp knowe and prayse.

After these thre kynges were come with grete tra-
uayle to the hyll of Maus aforesayd / than they
made there a fayre chapell in worshyp of the chylde that
they had sought. And they made couenaunt to mete toge-
ther all thre at that same chapell ones in the yere at a cer-
tayne daye assigned / & there they ordeyned theyr sepul-
tures. Than a lytell whyle after all the prynces & the lor-
des & the worshypfull knyghtes of theyr londres & kyngs
domes herynge of the comynge home of these thre kyns-
ges / anone they rode to them with grete solempnyte &
mette with them at the sayd chapell / & with grete meke-
nes & reuerence they receyued them. And whan the pryn-
ces & lordes herde how meruaylously god had wrought
by these thre kynges / than they had them in more reuer-
ence & loue and drede euer after. ¶ So whan these thre
kynges had ordeyned theyr testaments and done what
they wolde / than they toke leue eche of other. And eche
of them with his owne people rode home vnto his own
londe with grete Joye & solempnyte / & thus eche kyng
departed fro other in theyr persones but neuer in theyr
vertes. And whā they were rested in theyr owne londres
than they tolde and preched to all the people all that they
had seen & done in theyr waye. And they dyde make in
theyr temples a sterre after the same fourme & lykenes
as it appered to them. Wherfore y^e paynymis lefte theyr
erroutes & theyr matornettes & worshypped the chylde
whiche the kynges had sought. And thus these thre kyn-
ges dwelled in theyr londres & kyngdomes in worshyp-
full & honest cōuersacyon tyll after the ascencion of our
lorde Ihesu cryst. And win shorte tyme after than came
saynt Thomas the apostle in to theyr countrees.

After the tyme that these thre kynges were come
fro Bedleem in to theyr owne countrees agayne.
Then began to ryse & sprynge a grette fame of our lady
and of her chyld & of the thre kynges aboute all the cou-
ntree of Iherusalem. Wherfore our lady for drede of the
Jewes fledde out of that lytell hous that god was bozne
in & yede in to an other derke caue vnder the erth. And
there she abode with her chyld to the tyme of her puri-
fycacyon. And as goddes wyll was dyuers men and wo-
men loued our lady saynt Mary and her sone / & founde
them all maner necessaryes y^e them neded. And after
whan the fayth began to were & encrease / than was edy-
fied there a chapell in the same caue in worshyp of the
thre kynges & of saynt Nicholas. And in y^e chapell there
is a stone whiche our lady was wont to syt on whan she
gaue her chyld our lord Ihesu cryst souke. And on a ty-
me as she sate vpon y^e stone in gyyng to her swete chyl-
de souke / there happened to fall downe from her tete a ly-
tell droppe of that moost purest & moost clene birgynall
mylke on the foresayd stone / the whiche moost precyous
and purest mylke that fell from that blessyd virgyn is re-
maynyng and seen there vnto this daye. And the more
it is scraped with knyues / the more wereth the mylke.
And it is bozne in to many dyuers places by pylgryms.
Also whan our lady was gone out of y^e lytell hous in
to the caue she had forgote her smocke behynde her in the
haye of the maynger there our lady laye in / and so bothe
haye & smocke were hole & fresshe in y^e same place vnto
the tyme that saynt Elyn the holy quene that was moder
to kyng Constantyn came to y^e place. For the Jewes of
malyce & of enuye helde that place that Cryst was bozne
in a foule cursed place. In so moche y^e they wolde sustre
no man nor woman ne childe ne beest go in to that place

¶ Ferthermore whan our lady had offred by her chylde
in to the temple with the turtles & doves after Moyses
lawe/as holy wyte telleth. And Symeon toke hy in his
armes & sayd. *Quia dimittis seruū tuū dñe &c.* That is
to saye/ now lord let thy seruaunt be in peas after thy
worde. The same tyme Symeon & Anne þ holy woman
in presence of the scribes & pharisees prophced many
thynges of our lord Ihesu cryst as holy wyte telleth.
And so grete a name was spronge of our lady & of her so
ne amonge the Jewes that she myght not ne durst not
no lenger abyde in that place for drede of Herode & of the
Jewes. And þ gospel sayth *(Angelus dñi apparuit in
sompnis Ioseph dicens: surge & accipe puerū &c.)* That
is to saye/an aungell of god appered to Ioseph in his sle
pe & sayd/ ryse & take the chylde & his moder & flee in to
Egypte/ & be there tyll I tell the/ for Herode shall seke þ
chylde to destroye hym. Than Ioseph rose & toke þ chyl
de & his moder & yede in to Egypte by nyght & dwelled
there tyll Herode was deed. Our lady & her sone were in
Egypte dwellynge. vii. yeres/ & it is from Bedleem. xii.
dayes Journey. And in this waye as our lady wente in
to Egypte she sawe growe dyre roses/ the whiche be cal
led the roses of Jerico & they growe in no place of all the
cōtre but onely in the same waye/ & these roses þ shepe
herdes of the same countre done gadre in tyme of yere &
sell them to pylgryms for brede & to other men of the cōt
trees aboute/ & soo they ben bozne in to dyuers londes.
¶ And in þ same place there our lady dwelled with her
sone in Egypte is now a gardyn there in groweth baw
me/ & it is as longe & brode as a man may cast a stone/ &
in that gardyn ben. vii. welles in whom our lady wyshe
her sone & bathed hy/ & washed her clothes & her sones
clothes/ & in þ gardyn ben many busshes of bawme/ and

they ben lyke busshes of roses & ben but lytell hyer than
a fadome / & the leues ben lyke to trapfoyles / & to euery
bussh a crysten man one of the sowdans prysoners is as-
sygned to kepe it & to make it clene. And there is a grete
wonder & a meruaylous of these busshes / for there may
no man kepe them ne dysse them but he be a cristen man
& that hath ofte tymes be proued. For whan a Jewe or a
paynym kepeth them anone they were dype & growe no
more. And in þ moneth of Marche the sowdan is alway
abydyng in þ gardyn. And than þ rodde of the busshes
ben kyt lyke a vyne / & than they ben boude aboute with
coton / & vnder the kyttynge of the rodde & the coton be
set dysshes of syluer / & so the balme renneth downe in
to the vesselles thugh the coton as water renneth out of
a vyne / & out of these dysshes this balme is put in to a
grete pot of syluer / & that pot is more than. vi. galons / &
the sowdan taketh all this balme in to his owne keepyn-
ge specially / but whan any messenger is sent fro a kyng
for balme / the sowdan gyueth hym a lytell vyal full. And
whan this balme is al gadred & dropped out of the rod-
des / than euery crysten man þ hath a bussh to kepe tak-
eth the rodde þ ben lefte & set them in water in a clene
pot & the balme swymmeth aboute as it were fatnes of
fleshe. And this balme is gadred & is good for all man-
ner of brusynge. And yf a man be wounded it wyll make
hym hole anone. And this balme is solde to pylgryms
of dyuers countrees. And so it is borne thugh dyuers lon-
des aboute. But this balme is no thyng so vertuous
ne so good as the balme that droppeth out of þ rodde
for that can not be bought of the sowdan by no maner
of wyse / for & a man take a droppe of that balme & laye
it on a mannes honde anone it reneth & thyrleth thugh
on that other syde / & that place shall neuer corrupte ne

rotte after. And that is called rawe bawme / of whiche
bawme it were ouer longe a mater to tell þ vertue ther
of. But all the people in þ cest beleue that þ place is suche
a vertue of growynge of bawme bycause our lady dwel
led there. hit yeres & washed there her clothes & her so
nes / & also bathed hy in those welles as it is aforesayd.

Eurthermore as it is aforesayd / þ Melchior kynge
of Subye & of Arabye offred to god an apple of
golde & .xxx. pens gylte. Of these .xxx. pens ye may here
the begynnyng & the last ende. ¶ Thara that was fader
to Abraham dyde make these .xxx. gylte pens in þ name
of the kynge of Mesopotania / whiche kynge was called
Nylus. And so by processe of tyme this Abraham whan
he sholde take his Journey to go on pylgrymage out of
the londe & countree of Caldee in to the countree whiche
was called Ebron whiche at that tyme was hyght Ara
bye / he toke these foresayd .xxx. pens þ his fader Thara
had do make with hym. And for those .xxx. pens gylte he
purchaced & bought than a place for his sepulture & for
his two sones Ysaac & Jacob. Afterwarde by processe of
tyme Joseph was solde of his brethren in to Egypte by
marchautes of Ysralye for those same .xxx. pens sent in
to the londz of Saba for dyuers spyces & oyntementes
for the sepulture of Jacob / & so they were put in to þ kyn
ges tresory. ¶ Than by pcesse of tyme in kȳge Salomons
tyme the quene Saba offred these .xxx. pens with many
other ryche Jewelles in þ temple of god in Iherusalem.
So afterwarde in þ tyme of Roboã kynge Salomons
sone whan Iherusalẽ was destroyed & the temple of god
spoyled / than these .xxx. pens gylte were brought to the
kynge of Arabye & were put in to his tresory with many
ot̃er ryche oznamentes that were broughte out of the

temple of god. **¶** Than afterwarde whan cryst was boꝛne/ than Melchior kynge of Subye & Arabye toke these xxx. pens wth hym & many other ryche Jewelles/ bycause they were of the best & fynest golde that he had in his tresoꝝy. Therfore he toke those wth hym & offred them to god in Bedleem whan he was boꝛne. Than after whan our lady saynt Mary yede out of Bedleem in to Egypte for drede of kynge Herode/ she lefte those gyftes y^e were offred to her sone as she wente by the waye knyght all togyder in a cloth. It happened after that a shepeherde that kepte shepe in the same couñtre/ the whiche had so grete infyrmyte & dysease that no leche myght hele hym. And all the good that he had he gaue to dyuers leches to make hym hole/ but it wold not be. And as he yede wth his shepe in that felde he founde those xxx. pens wth ensence & myrre in a cloth togyder. And those gyftes he kepte to hys selfe pryncely tyll a lytell afoꝛe the tyme that cryst went to his passyon. And whan the shepeherde herde speke of suche an holy prophete that heled all men of theyr infirmyttes with a woꝛde. Than he came to god & prayed hys of grace & of helpe/ & than our lord Ihesu cryst heled hym anone at a woꝛde/ and enfourmed hym in the fayth. Than the shepeherde offred to god with good deuocyon the xxx. pens with ensence & myrre/ as they were bothe all togyder in y^e cloth. And god knewe those gyftes well ynough And god badde the shepeherde go in to the temple & offre all these thynges on the altor/ & so he dyde goddes bydyng & offred them vp to y^e altor with grete deuocyon And whan the pꝛest of the temple y^e kepte the offrynges sawe suche an oblacyon offred on the altor in the woꝛdshipp therof he reuest hym & ensenced the altor bycause suche oblacions were but selden seen in y^e temple/ he toke with grete reuerence the ryche offrynges & put them in

to the comyn tresory. And a lytell whyle after that is to
saye the thyrde daye tofore crystes passyon Judas scas
croth came in to the temple to the prynces of the lawe/to
the Jewes & made couenaunt with them to betraye his
mayster god almyghty. And for his labour y prynces of
the lawe & the Jewes toke out of the tresory those. xxx.
pens. Than whan this was done & Cryst was betrayed
thruogh his dyscyppe & shold be deed for all mankynde as
his swete wyll was. Than Judas repented hym & yede
in to the temple agayne to y prynces of the Jewes & cast
downe agayne to them these. xxx. pens. And than as the
gospell sayth he went & henge hymselfe. Than y Jewes
bought with. x. b. of these pens a felde for the sepultures
of pylgryms as the gospell telleth. And y other. x. b. pens
the Jewes gaue to the knyghtes that kepte y sepulture
of cryst. We shall vnderstande that the lykenes of these
xxx. pens was bled in all the countree bothe in name and
in money from Abrahams tyme vnto the destruccion of
Iherusalem the whiche was by Titus & Vaspasianus
dayes destroyed. But from the tyme of Abraham vnto
the tyme of Crystes passyon these. xxx. pens were neuer
disceuered ne departed but euermore were bozne hole to
gyder. And whan Cryst was solde for them anone they
were departed & sparled aboute in dyuers places. And
the cause why these. xxx. pens were called syluer in the
gospell/ notwithstandinge they were fyne golde. For it
is the comyn vsage in all the countree so for to call them
As men call of this countre golde of beyonde the see/as
scutes/motones/or flozys. And yet in y cest that same
pynt is made bothe in golde & syluer & coppe/& is kepte
amonge grete lordes of that countree. And the pynte of
these pens is on the one syde a kynges heed crowned/&
on that other syde it is wyrtten with lettres of Caldee the
iij. kynges.

Whiche wyrtþge men can not rede now. And one of them
 is worth. x. myllinges / or better than thre flozys / and
 many mo meruayles be tolde of these. xxx. pens / of whos
 me it were a longe processe to tel. ¶ Also whā our lady &
 Ioseph were warned to come out of egypte by an aſigell
 as the goſpell telleth. Than they were bydden to goo in
 to Galylee / & there they dwelled in a cite whiche was cal
 led Nazareth. And so the prophesy was fulfilled (Nā
 nazatenus vocabit) That is to ſaye / he ſhall be called a
 man of Nazareth. And what Cryſte dyde werke in erth
 from that tyme tyll the thyrde yere afore his paſſyon / the
 euangelystes openly declare not in theyr goſpelles.

¶ Than our lord Jheſu cryſt was ſtyed vp in to he
 uen / after that he ſente ſaynt Thomas the apo
 ſtle in to Inde to preche there goddes worde. In
 whiche Inde as it is afore ſayd theſe thre kynges þ tyme
 reygned and were lordes of theſe londes. And though it
 were ſo þ ſaynt Thomas agaynſt his wyll yede in to the
 londes of Inde / yet it was done of grcte prouydence of
 god / that the ſame apoſtle þ put his hande in to goddes
 ſyde to knowe þ he was very god þ was ryſen fro deth
 to lyfe for ſaluacion of man ſholde go & preche þ paſſyon
 of Cryſt / his reſurreccyon / & his aſcencyon to thoſe wor
 ſhyppfull kynges that ſought our lord in Bcdleem in his
 byrth / & there w gyftes worſhypped hym. And as ſaynt
 Gregory ſayth (Ad oibus nobis pſuit q hñ tres reges
 eiꝛſde dñi noſtri ieſu xpī infanciā queſierūt & oculis vi
 derūt & deuotiſſime munerib⁹ adorauerūt & pbauerūt)
 That is to ſaye. It was proſyte to vs all that theſe wor
 ſhyppfull kynges & theyr people ſought t̃ & chyldhode of
 Cryſt / & with theyr eyen dyde ſe hym / & with theyr gyf
 tes worſhyppfully & deuoutly honoured hym and ſothely

preued it. Also that saynt Barthylme/ Symon & Jude that were crystes apostles were sente in to Inde to preche the fayth amonge all the people. for there be many partes of Inde. And one parte of Inde is moze than all the partye on the worlde on this halfe of the see for this partye of crystendom on this halfe the see is no moze acounted in all the rest but. C. dayes Journey.

After that saynt Thomas the apostle had preched in the kyngdome of Inde goddes worde & had gone aboute all the Indes & the prouynces & done many myracles thurgh y^e sygne & token of y^e crosse & of goddes worde. As he yede aboute in y^e temples he foude a sterre paynted in euery temple after the sterre that appered to the thre kynges whan cryst was bozne in whiche sterre was y^e sygne of a crosse & a chylde aboue. And whā saynt Thomas sawe the sterre he asked of bysshoppes of the temple what it was / & the bysshoppes tolde saynt Thomas howe suche a sterre appered of olde tyme vpon y^e hyl of Waus in tokenynge of a chylde y^e was bozne & shoulde be kyng of Ictues as it was herde out of y^e same sterre. And for y^e cause these thre kynges yede out of theyr londes in to Bedleem worthypfully thurgh ledynge of the sterre & came in to Bedleem in. xiiij. dayes / & there offred to the chylde y^e was bozne / but by grete trauayle afterwarde they came home in to theyr olde londes in two yere. And as those thre kynges had done & seen y^e bysshops of the temple tolde to saynt Thomas the apostle. Whan saynt Thomas herde all this he thanked god / and with grete Joye he preched to the bysshops & to all the people the chyldehode of god / his passyon / his resurreccyon / and his ascencyon / & all the werkes of Cryst whyle he was in erth. Where thurgh the bysshoppes of the temple & mas
iij. kynges. D. ij.

ny other folke were conuerted to Cryſt & were cryſtened
Furthermoze ſaynt Thomas mekely declared & byde ex
pounde to all the people þ̄ vnderſtandynge of this ſterre
and of the croſſe. And he keſt out of þ̄ temples all matow
mettes/and he halowed them in the name & in the woꝝ
ſhypp of that chyld Cryſt Jheſu. And than ſuche a fame
began to ryſe in all that countree aboute of ſaynt Tho
mas for the grete myracles that he wrought/that all fol
ke that had inſyrmities oꝝ any other tourmentynge of
wycked ſpyrytes they came to ſaynt Thomas. And he
in the name of god and by the ſygne of the croſſe heled
them and conuerted them to Cryſtes ſapth/and cryſte
ned them. And they that were ſoo conuerted to Cryſte
byde many myracles thꝛughe the vertue and ſygne of
the croſſe afterwarde in dyuers places there as ſaynt
Thomas had not byſyted ne ben.

So whan ſaynt Thomas had thus preched and
taught the people. Than he yede to the kyngdomes
of thoſe thre kynges and ſounde them hole of body
and of grete aſege. And as Symeon had anſwere of the
holy ghoost/that he ſholde not dye tyll he had ſeen Cryſt
goddes ſone / and ſo he abode hym tyll he was brought
in to the temple/ & there he toke hym in his armes. So
in lyke wyſe theſe thre kynges prayed to god that they
ſholde not dye tyll they were renewed w̄ the holy ghoost
and with the ſacrament of baptym. So whan they herd
that a man that was dyſciple of Cryſte was come in
to theyr londes that was called Thomas and preched to
the people of the chyldhode of Cryſt and of his paſſyon
reſurreccyon / and aſcencyon/and of thoſe werkes that
Cryſt byde here in erth / and ſpecyally of the ſacrament
of baptym. Anone notwithstandinge that they were of

grette aige and feble / yet they arayed them and came all
thre kynges to saynt Thomas with other lordes & grette
multytude of people. And saynt Thomas with grette
Joye and reuerence receyued them / & declared to them
all that Cryst taught here in erth to his dyscyples / and
also his passyon. And how he rose from deth to lyfe the
thyrde daye / and also how he steyed vp to heuen / and how
he sente downe the holy ghoost to the apostles / and ma-
ny other artycles of þe sayth. And specyally he tolde them
of the sacrament of baptysm / without whiche sacrament
there may no man come to the kyngdome of heuen. And
whan they were thus enfourmed and Instructe in the
sayth / than saynt Thomas crystened them / & more ouer
al the people that came with them. And anone these thre
kynges were replete and fulfylled with the holy ghoost.
And began to preche with saynt Thomas goddes wor-
de. And also they tolde the people how they had sought
Cryst goddes sone in Bedleem in his natyuyte as it is
tolde before. So whan all this was done these thre kyn-
ges wente with saynt Thomas and all theyr people to
the hyll of Maus / and there saynt Thomas dyde halowe
the chapell that these thre kynges had done make & edy-
fye vpon that hyll. And there saynt Thomas and those
thre kynges preched agayne to all the people of crysten
byleue / and of the sterre that appered to the thre kynges
And suche a Joye and gladnes was amonge the people
and suche a name was ryfen in all the londes aboute of
saynt Thomas and of these thre kynges crystened that
all maner of people bothe men and women came from
dyners and ferte countrees with grette deuocyon to vpi-
sytte that chapell that was made on þe hyll of Maus. And
for that grette concours and deuocyon that was made to
the chapell these thre kynges dyde make vnder that hyll

iiij. kynges.

D. iij.

Whan saynt Thomas the apostle had preched & conuerted the people of the lawes of our sauyour Ihesu cryst/ than he sacred and made these thre kynges vnto the ordre of preesthode/ & afterwarde vnto archebysshoppes. And whan they were put in this degree / than they ordeyned vnder theym bysshoppes / preestes / and clerkes to serue god. And than these foresayd thre kynges & bysshoppes halowed all the temples in that countre in worshyp and honour of our lady/ and kest out all the matromettes that were in the temples in that countree aboute. And to bysshoppes & preestes and clerkes these thre kynges and archebysshoppes gaue many grete possessyons to mayntayne and encrease goddes seruyce. Also saynt Thomas taught these kynges & archebysshoppes & other bysshoppes & preestes the maner and the fourme to saye a masse / & enfourmed them also of the wordes that Cryst sayd to his dyscyples/ whan he made his souper that nyght y^e he was betrayed/ thurgh whiche wordes he made and ordeyned the sacrament of the awter. Also he taught them the (Water noster) And many other thynges he tolde them. Also the fourme of crystenyng and specyally charged them that they shoulde not forgete that. And whan saynt Thomas had enfourmed them thus of the crysten fayth/ than afterwar

de he toke martyrdome of the lawe of Crysste / as it is
conteyned more fully in the booke that is wyrtten of his
passyon / there it telleth how he was slayne and in what
place. But sothely in all that countre aboute there saynt
Thomas was slayne bothe men and women haue bysa
ges shapen after houndes but they ben not hery / and so
they ben yet vnto this daye.

After the dethe of saynt Thomas these thre kyn
ges archebyschoppes yede aboute cytees & tow
nes & other dyuers places & ordeyned many chyrches &
put in them byschoppes preestes & clerkes & other myn
stres of holy chirche to do dyuine seruyce. And moche by
chesse & grete possellions. And than þ the kynges arche
byschoppes forsoke the banite of the worlde / & ordeyned
them to abyde in the cyte of Seuyll the whiche they had
do buylde. And they assygned certayn to gouerne & rule
theyr kyngdomes & londes bothe in spirytualte & tempo
ralte. And all people of grete loue and charyte were obe
dyent to them / as the sone to the fader. Than the seconde
yere afore theyr deth these thre kynges & archebyschops
made a conuocacyon of all the people bothe spyrtyuall &
temporall / & had them all to a certayne place. And they
warned & counseyled the people that they sholde be pers
seuerant in the crysten fayth as saynt Thomas hadde
taught them. And counseyled the people that they sholde
be all of one accorde & of one wyl to chosse a man amonge
them that were able & dyscrete that had loue & desyre to
mayntayne the fayth of crystendome / & that man sholde
be chefe tofore all other men / as in spirytualte in saynt
Thomas stede / & to hym all maner of men shall obey as
to theyr ghostly fader. Whiche man in worshipp of saynt
Thomas the apostle sholde be called the pattrarke Tho

was for everlastyng memory. And whan the pattrarke
were deed/ than they sholde come togyder all in one pla
ce/ and in his stede to chese an other / to whome as it is
aforesayd they sholde obaye as to theyr ghoolly fader.
Than whan this mater was thus spoke amonge þ peo
ple they assented therto. And of one accorde & wyll they
chose a man that was called Jacob/ the whiche was co
me out of the countre of Anthyoche/ and he had alwaye
folowed saynt Thomas the apostle in to Inde. And this
Jacob the people chose & toke hym for theyr pattrarke
and chaunged his name and called hym Thomas. And
this man Jacob was the fyrst pattrarke that was in þ
couñtree. And so alwaye they of Inde be obedyent to the
pattrarke Thomas/ as we ben to the pope of Rome yet
vnto these dayes. And to this pattrarke and to all his
successoures these thre kynges gaue for evermore with
the assent of all the people the tythes of all theyr londres
and kyngdomes. Whan all this was done and the pa
trrarke Thomas than chosen to be lord of all the peo
ple in spyrytualte. Than these thre kynges archebysshop
pes and other byssoppes of comyn assent of all the peo
ple chose an other man that was dyscrete to be lord and
gouvernour of all the people in temporalte. And for this
cause that yf ony man wolde rylse or tempte agaynst the
pattrarke Thomas or agaynst þ lawe of god yf so were
that the pattrarke myght not rule hym by the spyrytuall
lawe / than sholde this lord of temporall lawe chastyse
hym by his power. So this lord sholde not be called a
kyng or emperour/ but he sholde be called Preter Johā
And the cause is this. For the thre kynges were preestes
and of theyr possessyons they made hym lord. For there
is no degree so hygh as preesthode is in all the worlde/
nor so worthy. Also he is called Preter Johā in worshyp

of saynt Iohn theuangelyst that was a preeft the moost
specyall chosen and loued of god almyghtry. ¶ Whan all
this was done these thre kynges assygned the patryarke
Thomas and Peter Johan / that one to be chefe gouer
nour in spyrytualte / & that other to be chefe lord in tem
poralte for euermore. And so these same lordes and god
uernours of Inde ben called vnto these dayes.

Whan all thyng was thus dysposed & ordeyned
by these thre worthy kynges / than they wente
in to the cyte of Seuyll aforesayd / & there they
lyued two yeres. And a ytell tofore the feest of the naty
uylte of our lord Ihesu cryst there appered a wonder
full sterre aboue the cyte. By the whiche sterre they vnder
derstode that theyr tyme was nygh that they shoulde dye
and passe out of this worlde vnto euerlastyng Joye in
heuen. Than of one assent they ordeyned a large and a
fayre tombe for theyr sepulture in the same chyrche that
they had do make in that cyte. And in the feest of Cryst
masse these kynges & archebyschoppes dyde solempnes
ly goddes seruyce / soo in the feest of the Circumcyson
Melchior kynge of Arabye & of Rubye sayd his masse
solempniely in the chyrche. And whan he had sayd masse
tofore all the people he layde hym downe / & without ony
dyssease or heuyenes he yelded vp his spyryte to the fader
of heuen. And so dyed in the yere of his aeye. C. & xvi.

Uhan came those two other kynges & toke vp his
body and atayed it in byschoppes clothes & with
kynges ornamentes & bare hym to his tombe. And than
in the feest of the Epyphanye Balthazar kynge of Gos
dolpe and of Saba sayd deuoutly his masse / & whan he
had done / without greuaunce of dyssease or sekeneys / as
iii. kynges.

C. i.

the wyll of god was he dyed & passed to god in the yere
of his aeye. C. and. xvi. Than Jaspar the thyrde kynge
toke bp his body and arayed it as the fyrst kynges body
was / and with grete solempnyte layde and buryed it in
the tombe by Melchior's body. The syxte day after this
Jaspar kynge of Taars & of the yle of Egryswyll whan
he also with solempnyte & grete deuocion sayd his masse
than Cryste toke his spyryte to hym / and to his blysse.
And than came other bysshoppes and preestes with mo
che people and toke his body and arayed it worthely as
the other kynges bodies were / and bare it to the tombe
there the other kynges laye. And cryst shewed there this
wonder tofore all the people. ¶ Whan the body of the
thyrde kynge was than brought and sholde be buryed
and layde in the same tombe bytwene the other kynges
anone eche of the other two kynges departed asonder &
gaue place to theyr thyrde felawe / and so receyued hym
to lye in the myddle bytwene them bothe. And so it may
be sayd of these thre kynges as it is radde in holy wyte
(Gloriosi principes terre quomodo in vita sua dilexerūt
se ita et in morte non sunt separati) That is to saye. As
these glourious kynges and archebysshoppes loued togy
der in theyr lyfe / ryght so they ben not departed in theyr
deth. And that sterre that appered ouer the Cyte tofore
theyr dethe abode allwaye styll tyll theyr bodies were
translated vnto Coleyne as men of Inde saye.

Ionge after the deth of these thre kynges whan
cristen fayth stode in prosperyte in the woorthyp
full cyte of Seyll and in all the kyngdomes of the east /
than þ deuyll that of all goodnes & vertues is destroyer
thruugh his wyckednesse / excyted & brought bp amonge
the people dyuers opynyons of heresye. And the perles

cucydon of heresye greatly increased in dyuers londes aboute / & also in the cyte of Seuyll that these thre kynges rested in. In so moche that Peter Johh and patryarke Thomas myght not rebuke the people from theyr heresy by no spyrytuall correccyon nor temporall / & so the people touned agayne to theyr olde lawe and wretched false madmettes & false goddes / & forsoke the lawes of god in so moche þ these thre kynges bodies were had at no reuerence / but almoost forgotten of the people. And so the people that enhabyted in the cyte of Seuyll that were come out of the londes & kyngdomes of these thre kynges / every party toke his kynges body out of þ tome be & closed them in dyuers chestes honestly / eche by hym selfe / & bare them home in to theyr owne londes & kyngdomes. And with grete worshyp every londe receyued þ body of theyr kyge / & there they abode longe tyme after.

Whan this glourious Emperour Cōstantyne thorough the grace of god & dyuers myracles was conuerted to Cryst by saynt Syluester / and he was made clene of his leprehode & was chaunged bothe in lyfe & in maners in to a newe man / that is to say in to the lawe of cryst. And the same tyme saynt Elyn whiche was moder of Cōstantyne the emperour aforesayd was dwellynge amonge the Jewes. And she was all enfecte and defoyled with the Jewes lawes and with theyr byleue. But wonderfully she was conuerted to the lawes of Cryst / as it is wyten in the story of her lyfe and of the fyndynge of the holy crosse it is more playnly shewed. And fro thens forth the blessyd saynt Elyn of as myghty strength as she was fyrst in the Jewes lawe occuppente & drawen to it / so moche more besply she breined afterwarde in the newe lawe & gospell of cryst Ihesu. And all
iii. kynges. C. ii.

the holy places that our lord halowed there & in other
partes in his manhode as she had defoyled by counseyle
of the Jewes / she afterwarde to þe laude of our lord Jhe
su deuoutely bysyted / honoured / and enlarged ryche
with grete gyftes to the confusyon of the Jewes. Where
fore afterwarde by myracle whan saynt Elyne had fou
de the crosse and the nayles by the wyll of our lord Jhe
su / than vpon that same place and vpon the mounte of
Caluarie and vpon the sepulture of Cryst / & the place
that Cryst appered to Mary magdaleyne in lykenes of
a gardener / all these places and many other that were
holy the quene saynt Elyn buylded chyrches on / & made
royall and worshypfull chyrches aboute all those places
And also she yede in that place where the aungell appe
red to our lady / & there the aungell appered to the shepe
herdes that night that god was bozne / and in that same
place she dyde buylde a ryall chyrche / & named it (Glor
ia in excelsis) And so it is called vnto this daye / & this
chyrche was somtyme a grete college of chanons / whi
che of specyall prouydege began all þe houres of the daye
with (Gloria in excelsis) As we do in this countre with
(Deus in adiutorium) And some men vse the same yet
this daye in the same chyrche. Whan saynt Elyn had ma
de the chyrche / than she wente in to Bedleem in the same
place where Cryste was bozne. And as it is tolde before
the Jewes of enuye wolde suffre no man chyld ne beest
to go in to that place. For they helde it a cursed place / &
fro that tyme that our lady saynt Mary was gone out
of that place that she bare in her chyld tyll saynt Elyn
came in to that place came neuer man chyld ne beest.
And whan saynt Elyn came in to that derke place / she
founde the same haye that Cryste was layde in and the
maynger & the clothes that our lord Jhesu was wrap

ped in/and our ladyes smocke. All these thynges our la
dy had lefte behynde her whan she yede out of that plas
ce in to Egypte/whiche saynt Elyn founde bothe fayre
and hole wounde togyder in the maynger.

All these thynges that be relykes saynt Elyn tooke
ke with her saue the maynger/and bare them in
to Constantynople/ & there with grete reuerence and so
lemnyte she put them in to a woꝛshyppfull chyrche that
is called the chyrche of saynt Sophye. And therin the re
lykes were keppe vnto the tyme that the kinge of fraunce
that hyght Karolus came vnto Iherusalem/and there
dyde many grete batayles agaynst the sarasyns/and de
liuered out of pryson al the crysten men that longe tyme
had lyued there/ & whan he had done he yede home agay
ne by Constantynople/ & he saue all these relykes & with
grete prayer he had all these relykes/ & bare them home
with hym in to fraunce/ & put them in a woꝛshyppfull chyr
che that is called our lady chyrche of Alcon/and there is
our ladyes smocke & other relykes that ben woꝛshypped
there of crysten men vnto this daye. ¶ Whā saynt Elyn
had made these chyrches/ than she wente in to the cyte
of Nazareth/and there she made also a fayre chyrche/ &
ordeyned to them billhoppes pꝛeestes & clerkes to mayn
tayne there in dꝛyue seruyce. And in the cyte of Naza
reth the aungell greted our lady/and it is in the londe of
Galylee. And besyde Galylee is an hyll y is called Thaboꝛ.
Upon that hyll our lord Ihesu cryst transfigured
hym tofore thre of his dyscyples/ Peter/ Johan/ & Jas
mes as the gospel telleth. And this hyll is but lytell of
bꝛede/ but it is wondrous hygh/ & it is from Iherusalem
thre dayes Journey and an halfe. And bytvene Iherus
salem and this hyll Thaboꝛ was all the waye that Cryst
iij. kynges. C. iij.

pede here in erth with his dyscyples & preched & taught
and dyde myracles / & ferder yede he not in his manhode
than bytwene these two places & other places that were
bytvene them but ryght lytell of byrde & largenes.

Whan this quene saynt Elyn had visyted all these
holy places / & had ordeyned chyrches & goddes
mynystres for to serue / & al thyng perfourmed
after her owne wyll to the worshepp of god. Than began
she to thynke gretely on these thre kynges that had wor-
shipped god in his chylldhode. And she arayed her with
a certayne people & yede to the londes of Jude. Whan
she was there she destroyed all the synagoges and false
matremettes / & dyde make chyrches & monasteryes / and
ordeyned in them preestes & clerkes of the crysten fayth.
And she preched the crysten fayth amonge y people / the
whiche was taught by saynt Thomas the apostle and
the thre kynges / whiche fayth thurgh here syes was des-
troyed / and she renewed it thurgh her prechyng. For
all the people whan they herde what myracles our lord
Jhesu cryste hadde wrought by that worsheppfull quene
saynt Elyn of the fyndyng of the crosse and of the naye-
les and of our ladyes smocke and of the haye / and of the
clothes that Cryste was wrapped in / in his chylldhode.
Than they came to her & worshipped her & forsoke theyr
false lawe & toke them to the lawe of god as saynt Elyn
taught them. And than she began to enquire of the re-
lyes of y thre kynges / & with grette trouayle yede aboute
to haue them. So our lord Jhesu cryst that euermore
is redy to all men that crye to hym in trouthe & ryghtwys-
nesse. As he shewed to this holy quene the crosse and the
nayles that were hydde depe in the erth / ryght so he shew-
ed the bodies of the thre kynges to her. So this lady

had suche a name amonge the people / that the patryarke
Thomas and wyeter Johan by counseyle of the lordes
gaue to saynt Elyn the two bodyes of these two kyn
ges Melchior and Balthazar to the worslpy of god and
of the holy kynges. The body of þe thyrde kyng Jaspar
the Nestorynes had bozne in to the yle of Egrepyll / &
bycause that saynt Elyn wolde not that these thre kyn
ges sholde be departed / she made grete meanes & grete
prayers / and gaue grete gyftes to the chiefe lordes of the
yle / and soo she gate the thyrde body / that is to saye of
Jaspar. And for that body she gaue to them the body of
saynt Thomas the apostle whiche she had that tyme in
her keppynge. And the body of saynt Thomas hath ben
twyes bozne awayne from the yle / & euer restored agayne
for certayne causes. And crysten men that haue ben in
that yle saye that they myght neuer se the body of saynt
Thomas. For it is a comyn prophete in all that coun
tree that the body of saynt Thomas the apostle shall be
translated to the cyte of Coleyne and put to the thre kyn
ges. And in what maner this shall be done they tell and
saye. ¶ In tyme comynge when god wyll there shall be
an archebysshop of Coleyne that shall be so wyse & prus
dent and so myghty / that he shall make a cōtracte of mas
trymony bytwene the Emperours sone of Rome & the
Emperours daughter of Cartayn. And with this con
tracte and frendshyp the holy londe shall be yelden in to
crysten mennes handes. And in that tyme shall the bo
dy of saynt Thomas be translated and bozne to Coleyn
and layde by the thre kynges / and therfore the heretikes
of this yle þe ben called Nestorynes taken but lytell hede
of saynt Thomas body ne do but lytell reuerence herto
bycause of the prophete. ¶ And than saynt Elyn put
the bodyes of these thre kynges togyder in a cheste / and

arayed it with grete rycheſſe & than brought it to Conſtany-
nople with grete Joye and reuerence. And layde
them reuerently in a chyrche that was called ſaynt So-
phye / & that ſame chyrche kynge Conſtanyne dyde mas-
ke. And he alone with a lytel chylde ſet vp all the pyl-
lers of marble of þe ſame chyrche. And therin was ſomtyms
the crowne of thorne that cryſt was crowned with. And
whan the turkes and ſaracyns came downe to Conſtan-
tynople and deſtroyed a grete parte therof / than the em-
perour ſente vnto ſaynt Lowys that was than kynge of
Fraunce for ſocour and helpe / and than kynge Lowys
came with ſtrength to the emperor / & recouered agayne
the moost parte of the londes that the emperor had loſt
And for this labour the emperor gaue hym the crowne
of thorne / wherfore the grekes made moche ſorowe / and
ſo came the holy crowne of thorne in to Fraunce out of
Conſtanynople. And that cyte is the cheſe cyte of all the
londe of Grece. And whā that theſe thre kynges were
brought vnto Conſtanynople all the people of the coun-
tree aboute came & byſpyed them & with grete deuocyon
worſhypped them. And there they were longe tyme.

After that theſe thre worſhipfull kynges bodyes
were brought vnto Conſtanynople / kynge Con-
ſtanyne & his holy moder ſaynt Elyn dyed. And ayenſt
the ſayth of cryſten men began to ryſe a newe hereſye /
and alſo perſecucion of deth agaynſt al thoſe that wolde
mayntayne the cryſten ſayth and the lawe of Cryſte. But
in this perſecucion the grekes thought it were that they
had many worſhyppfull doctours and byſhoppes of the
ſame countree of Grece bozne. Yet they forſoke the lawe
of holy chyrche & the ſayth / and choſe them a pattrarke
by themſelſe / to whome they obey yet vnto this daye as

We do to the pope / and in this persecucion the bodies of
these thre kynges were had in noo reuerence / nor none
of the other relykes but vtterly set at nought. And the
saracyns and turkes in this tyme wanne with stronge
hande and batayle the londes of Grece and Armonye / &
destroyed a grete parte of these londes. And than came
themperour of Rome Mauricius / and thugh hym and
the helpe of them of Myllan recouered all these londes
agayne. And as it is sayd amonge them there in y coun-
tree / thugh counseyle of the same Emperour these thre
kynges bodies were traslated in to Myllan. ¶ Further-
more it is in many boke in that countree / that there was
an Emperour of Grece whiche was called Gynampell /
and he sente vnto a relygyous man that was called Gus-
torgius in to Myllan vpon a certayne message / & than
the relygyous man asked of themperour to haue these
thre kynges bodies. And bycause the Emperour loued
well this man / & also he was a wyse man / the emperour
graunted hym the bodies of these kynges. And so this
man Gustorgius sente the bodies to Myllan / and layde
them there in a fayre chyrche of frete prechours w grete
solempnyte / and there our lord shewed many fayre my-
racles. And so as yet we shall leue to speke of the transla-
cion of these holy kynges bodies and speke of an other
mater / in blage of the londes of Inde.

Deter Johan that is lord of Inde and of all the
kynges that ben vnder hym on the .xij. daye that
is called the Epyphanye / they araye them as kynges shol-
de with theyr crownes on theyr heedes / and with ryche
ornamentes / so they go to theyr temple and here masse /
and thre tymes that daye they offre at masse. The fyrst
offryng in the begynnyng of the masse / the seconde af-

ter the gospel / and the thyrd at the postcomyn of the
masse. And they offre golde ensence and myrrour / and that
with grete deuocyon & mekenes / & also other lordes of
lesse degree offre thyres after theyr powber. Ferthermore
all other men of crysten fapth that be deuoyded in dyuers
partyes and sectes / and holde dyuers oppynyons of heres
yses / as Subiani / Soldani / Nestorini / Indi / Greci /
Sunani / Infimū / Nicholayte / & Mandopoly / of these
eche partye hath a deuocyon to the thre kynges & to the
feste of y Epyphanye / as ye may here afterwarde. But
fyrst of we procede ony ferder we shall speke of the thre
kynges bodyes lefte at Myllan.

Uhan after by processe of tyme the cyte of Myllan
began to rebell agaynst the Emperour theyr so
uerayne lord / whiche Emperour was called Frederic
cus. And this Emperour sente to the bysshop of Coleyne
that was called Reynolde for helpe of dyuers lordes of
the londe. For dyuers lordes that were his enemyes tooke
the cyte of Myllan & destroyed a grete parte therof.
And in that tyme the grete men of the cyte toke the bod
yes of these thre kynges & had them pryuely in the city.
Amonge all other there was a lord in that cyte y hyght
Also / and the Emperour hated this Also more than all
the people of the cyte. And so it happed y in the destruc
cyon of the cyte the archebysshop of Coleyne wanne this
lordes place thurgh stronge hande / & laye therein a grete
whyle / and this also was take and put in pryson. Than
this also sente pryuely by the keepers of the pryson to the
archebysshop of Coleyne and prayed hym that he wolde
come & speke with hym. And so whan he was come be
fore the archebysshop he promysed hym yf he myght and
wolde gete hym grace of the Emperour & his lout and

lordshyp he wolde gyue hym the bodyes of the thre kyn-
ges. And whan the bysshop herde this anone he yede to
themperour and prayed for hym / & gaue hym grace and
good loue of temperour. Whan this was done this loz-
de also brought pruely the bodyes of the thre kynges
to the archebysshop of Coleyne. And than the archebys-
hop sente pruely these thre bodyes by his pruy meyn-
a grete waye out of Wyllan. And than he yede to þe Em-
perour & prayed hym that he wolde graunt hym the bo-
dies of the thre kynges / & temperour graunted them to
hym. And than the archebysshop openly with grete pro-
cessyon and solempnite brought these holy sayntes in to
Coleyne / & there layde them in a fayre chyrche of saynt
Peters worshypfully. And all the people of the countree
with all the reuerence þe they myght receyued these holy
relykes / & there they ben worshipped of all maner of na-
cions vnto this daye. ¶ And thus endeth þe translacyon
of these thre kynges Melchior Balthazar and Jaspas.

Now to speke of the vsages in Indee that we haue
begon before as well of crysten as heretykes and
ysmatykes / eche of them bothe relygyous and seculers
fasten on Crystmasse daye vnto it be nyght / & eche man
spredeth his table & setteth on it as moche mete & drynke
as may suffyse for his lyuyng from Crystmas daye tyll
the .xii. daye. And so of that that is set on the boorde they
ete and drynke with theyr wyues chyldren and meyn-
with all Joye & myrth that they can in that tyme. Also
they lyght a candell or a lampe / & that shal brenne bothe
nyght & daye fro Crystmas nyght vnto the .xii. nyght be-
syde the same boorde. And in the bygyll of the Epyphany
at nyght euery frende gooth to others hous / & whan he
cometh to the doze he sayth (Bona dies) That is to saye

good daye. For yf he sayd (Bona nox) That is to saye/
good nyght/ than wolde he accuse hy tofore the Justyce
of the lawe as he had done to hym a grete trespase. And
soo they wake all that nyght and go fro hous to hous/ &
ete/ drynke/ and dance/ and bere candelles lyght in theyr
handes/ in tokenynge that y sterre appered whan Cryste
was bozne and ledde these thre kynges in these dayes to
Bedleem/ and there was no nyght in this tyme/ but it
was all one daye to them. Also the. xij. daye al maner cry-
sten of that countre of what secte so euer they ben/ come
fro ferre countrees with theyr bysshoppes and preestes/
with other relygyouses with crosses of syluer & sensers
and gone to the water of flomiozdan/ whiche is fro Jhe-
rusalem. v. myles. And whan all the people is come to y
water/ than euery secte standeth togyder in a certayne
place by themselves/ and than euery secte taketh his crosse
and layeth it downe on the grounde/ and redeth a gospels
euery secte in his owne tongue (Cum natus esset iesus
in berthleem &c.) And whan this gospel is radde/ euery
secte w grete deuocyon worshyppeth his crosse & offreth
thereto as euery man is of power. And this is done in to-
kenynge & mynde of the thre kynges that offred gyftes
to almyghty god. After this they go all in processyon to
the place where Cryste was crystened of saynt Johan
baptyst/ and there they rede in latyn the gospel (In illo
tempore: venit iesus a galilea ad iohannē bt baptizari &
ab illo in iordane in isto loco) That is to say. On a tyme
our lord came fro Galylee to saynt Johā to be crystned
of saynt Johā in this Jordan in this place. And whan y
gospel is radde they blysse the water and washe theyr
crosse in the water. And seke men & blynde men gone in
to the water naked & washe them/ & afterwarde ben he-
led. And whan this is done euery secte go home agayne

in to theyr owne countree. And byt wene this Jordan &
 Jherusalem is a lytell wyldernesse that is called Mon-
 tost/and therin dwelled saynt Johñ baptyst / and there
 he preched. And there our lord Jhesu cryst came vnto
 saynt Johan to be crystened of hym. And in that same
 deserte god almyghty fasted. xl. dayes and. xl. nyghtes.
 Also byllhoppes and other pzeestes of what tongue or
 secte þ they ben / euery daye after theyr masse they saye
 this gospel (*Cum natus esset iesus*) As we in this cou-
 tree saye (*In principio*) after our masse. But eche secte
 sayth in his owne tongue and not in latyn / saue on the
 xij. daye onely. But it is radde dyuersly ryght as it was
 done. For in Jherusalem it is radde thus (*Cum natus
 esset iesus in bethleem in diebus herodis hic regis: ecce
 magi venerūt ab oriente hic dicentes*) And in Bedleem
 and in all the dyoclyse aboute it is radde thus (*Cum nas-
 tus esset iesus in diebus herodis hic et iude regis. &c.*)
 Also other crysten men by whose places these thre kyn-
 ges in theyr goynge out and comynge home agayne pas-
 sed by / for a specyall deuocyon that they haue to the thre
 kynges they rede this gospel after this maner of four-
 me (*Cum natus esset iesus in bethleem iude in diebus
 herodis regis ecce magi regis gloriosi cum maxima fes-
 tinatione et exercitu ab oriente venerūt et per nos tran-
 sierūt*) And thus in dyuers sectes rede this gospel as it
 is done amonge them. Also the sarasyns that byleue
 on Machomettes lawe & turkes haue these thre kynges
 in specyall reuerence in all temples of the cou-tree. They
 were somtyme crystened and forsoke it / and destroyed
 all the ymages in theyr temples / and kytte of theyr nos-
 ses and dyspygured them for despyte. But the ymages
 of the thre kynges they suffre alwaye stande styll with-
 out ony despyte.

Furthermore touchynge the sectes of heretykes as
foresayd. The fyrste secte is called Nubiani and
those ben of the kyngdome of Arabye and Nubye wher
of Melchior was kynge and these ben crysten men. And
they haue a specyall prerogatyfe tofore all other crysten
men for worshyp of theyr kynge. And the prestes of the
countree whan they goo to the awter haue crownes of
golde or ouergylte on theyr heedes. And that they do in
tokenynge that the thre kynges with crownes on theyr
heedes offred gyftes to god almyghty in Bedlern and
with crownes and myters synge theyr masses.

There is also an other secte that is called Soldini &
they ben of the kyngdome of Godolpe and Saba there
Balthazar was kynge. They were a partye corrupte in
the fayth & they toke theyr names of an heretyke that
was called Solodinis. But these men ben not holde in
so grete reuerence as the Nubiani for they kepe not the
fayth soo truly as they done. And theyr prestes whan
they goo to masse they bere golde in theyr handes to the
awter and the deaken bereth ensence & the subdeaken
myrr. And this they bere in tokenynge of the thre kyn-
ges that offred to our lord Ihesu cryste god almyghty
in his byrth golde myrr and ensence.

Also there is an other secte that is of the kyngdome of
Taars & of the yle of Egrys wyll there as Jaspar was
kynge and they ben called Nestorini. And they ben the
worste and the cursedest heretykes of the worlde & for
the moost parte they ben blacke ethyoppes. And all men
of other sectes hate them gretly. And whan the prestes
go to synge masse they curse all men that were of coun-
seyle or helpynge to doo awaye the body of Jaspar that
was theyr kynge. **F**urthermore these Nestorynes for-
soke Peter John and Thomas theyr patryrke & were

rebell agaynst them & agaynst the lawes of holy chirche.
So afterwarde as the wyll of god was on a tyme there
dyde aryse in the same londe a grete multytude of peo-
ple/as of shepeherdes & labourers & bonde men agaynst
theyr owne nacyons/the whiche called themselie Tarta-
rynes / & they made a synth theyr capytayne and chefe
lorde. And so thugh stronge power they destroyed all þ
kyngdome & londes of Nestorynes / & slewe all the peo-
ple without ony mercy as the wyll of god was / and toke
castelles / cytees / & grete townes & all theyr goodes. And
whan the Tartarynes had thus conquered the londes &
kyngdomes of the Nestorynes / than þ Nestorynes yede
to þeter Johñ & promysed hym that they wolde tourne
agayne to theyr fyrst lawe & fayth of god and be trybus-
tory to hym so that he wolde helpe them. And than þeter
Johan was in good wyll to helpe them. The nexte
nyght as þeter Johñ laye in his bedde & slepte the thre
kynges appered to hym / & spake to hym / & charged hym
that he sholde not in no maner helpe ne socout the Nesto-
rynes / for it is goddes wyll that they sholde vtterly be
destroyed for theyr wyckednes & malyce. And whan the
Nestorynes herde tell that þeter Johñ had suche a by-
syon of the thre kynges / they yede aboute to the grete lor-
des that were aboute þeter Johan & gaue thein grete
gyftes to speke to theyr lord that they myght haue helpe
of hym. And than dyuers lordes counseyled þeter Johñ
to take no hede of dremes nor of suche bysyons / but to
holde his purpose & promes & to helpe these Nestorynes
And than þeter Johñ assented to theyr counseyle / & sent
his eldest sone Dauid with a stronge hoost in helpynge
of the Nestorynes. And whan these two hoostes mette to-
gyder / the Tartarynes had þ byctory / & slewe Dauid &
all his hoost / so that there escaped none alpyue. And also

iiij. kynges.

f.ij.

they destroyed many londes cytees & castelles that were longynge to Prater Johñ. And whan Prater Johñ herd therof than he was soȝy therfoze that he dyde agaynst the cōmaundement of the thze kynges that appered to hym in his slepe. And than with grete sozowe of herte he asked god mercy & forgyuenesse/ and the thze kynges he prayed of grace and helpe. Than on a tyme the thze kynges appered to the Emperour of Tartaryne as he laye in his bedde and charged hym that he sholde do no more harme to Prater Johñ. And bad he sholde sende to hym and make a fynall peas with hym for euermore/ but the londes & castelles that theemperour had wonne of Prater Johñ to kepe them styll to hymselfe/ for bycause Prater Johñ was inobedyent to our cōmaūdement. Than the emperour anone though he were a paynym/ yet he was soze adradde of his bysion. Anone he sente messengers to Prater Johñ and made a fynall peas bytwene them for euermore. In soo moche that the eldest sone of these two lordes sholde wedde the others doughter euermore after/ to the worldes ende / & so it is yet contynued vnto this daye. So afterwarde this Emperour enquired of the thze kynges and of theyr lyues and dedes. Than in mynde and in woꝛshyp of them the emperour ordeyned that his fyrst sone and all the chyldzen of his successours shold bere the names of these thze kynges for euermore after. And thus the Nestoꝛpnes were destroyed and put out of theyr londes and kyngdomes. And afterwarde were fugytyfe and dwellynge aboute in dyuers countrees alwaye vnder trybute as Jewes and other nacys ons that ben alwaye dwellynge vnder trybute. But yet some of them dwelle in the ple of Egrypwyll / and paye therfoze euery yere grete trybute.

Also there is an oīher secte that is called Indy / and

they ben of Preter Jobhis londe / & they be godd crysten men. And þe preeſtes of that londe whan they go to maſſe they hange a crowne of golde on the awter / & the preeſt deaken & ſubdeaken mete togyder in thre partyes / & ſo they goo to the awter. And this they do in tokenynge of the thre kynges that mette ſodeynly togyder in an hye waye / whiche was departed in thre wayes / & ſo through ledynge of the ſterre they yede vnto Bedleem and offred gyftes to god almyghty the. xij. daye after his byrth.

¶ There is alſo an other ſecte whiche is called Grecii / & there preeſtes haue wyues. And they byleue on the fader and on the ſone / but not on the holy ghoost / & alſo they byleue & ſaye there is no purgatory. And whan they ſynge maſſe they kytte a pece of brede / & that is made foure ſquare / and this brede they put in a dyſſhe of golde or of ſyluer / & aboue that they laye a ſterre / & that is couered with a fayre whyte cloth / & at the offertory of the maſſe they take the dyſſhe with the hoost & with the ſterre and ſet it aboue on theyr heedes / and ſo with ſencers & candles they goo aboute the chyrche with grete worſhype and reuerence and ſo agayne to the awter. And than all the people fallen downe to the grounde and done grete worſhype to þe ſacrefyce. And thus they do in tokenynge of the thre kynges that ſought god almyghty in Bedleem and offred to hym ryche gyftes / and through ledynge of a ſterre came to the maynger there Cryſt laye. And there they fell downe and worſhypped hym.

¶ Alſo there is an other maner of ſecte / whiche is called Simiani / and they ben men of Indore / ſo that londe aboute Iheruſalem / whiche of olde tyme was called Buſde is now called Symis. But theſe men haue but lytell of hereſye amonge them / and they do grete worſhype to ſaynt Barbara / and watche all the nyght / as men do in

this countree on Mydsomer nyght. And so than every frende gooth to other / and bereth aboute dyuers sedes whiche shall be sown in gardynes. ¶ And these men whan they shall sweere afoze Justyces for any cause / thā they sweere by the gospels and by the thre kynges. And that they do in tokenynge of the thre kynges that sought god in the londes of Jewes.

¶ There is also an other secte whiche is called Maros nyce / & they dwell in dyuers londes aboute. And theyr preestes and theyr deakens and theyr subdeakens haue wyues. And they saye no masse in all the yere / but at the feest of Crystmasse and Ester. And they saye masse of saynt Thomas the apostle and of the thre kynges. And this they vse yet vnto this daye.

¶ Also there is an other secte whiche is called Isimis. And whan þ preestes go to masse they blysse the people / & praye god to rule them & lede them as he ledde þ thre kynges by a sterre in to Bedleem to do hym worshyp.

¶ Also there is an other secte that is called Maronii / & these men whan they begyn any thyng than they saye in the name of god and the thre kynges.

¶ Also there is an other secte that is called Nicholayte and those men vse to gyue every daye thre maner of almesse in the worshyp of god & the thre kynges to poore men there aboute.

¶ An other there is / and they ben called Mandopolis / and they holde no specyall fayth / they are in heresye / ne they haue noo preestes amonge them. And ones in the yere they gone togyder in processyon to the chyrche fastynge / and that shall be on a sondaye. And there they wyll here masse in the worshyp of god and the thre kynges. And all those dyuers sectes and other crysten men haue many other specyall deuocions to these thre wor

happfull kynges/whiche were to longe to tell. And in all
the countrees of Inde and in the east/and in all the lon
des and kyngdomes there these thre kynges were lordes
all maner of people haue these thre kynges in reuerence
moche more than men haue in this countrec. And our
lorde Ihesu cryst sheweth many myracles aboute in dy
uers places in the east thzugh the merytes and prayers
of the worshypfull kynges/whiche thre kynges reygne
now in eternall blysse in heuen. To whiche blysse by the
merytes & intercessions of those thre blessyd kynges/he
that sytteth aboue all sayntes bypunge vs all. Amen.

And thus we make an ende of this moost excel
lent treatyse of those thre glourious kynges/whose
bodies rest in the Cyte of Coleyne. Emprynted at
London in flete strete at the sygne of the sonne/
by Wynkyn de Worde. The yere of our lorde god
M.CCCC.and.xi.

